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history. The reader closes the work with a renewed sense of the splendid movements of one of the most attractive periods of church history.

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DIE STELLUNG DES APOSTOLISCHEN SYMBOLS IM KIRCHLICHEN LEBEN DES MITTELALTERS. Theil I: SYMBOL UND KATECHUMENAT. Von LIC. DR. FRIEDRICH WIEGAND, Privatdocent in Erlangen. Leipzig: Dietrich'sche Verlagsbuchhandlung, 1899. Pp. vi + 361. M. 7.50.

THE energetic discussion over the origin of the Apostles' Creed of seven years ago may be regarded as one of the stirring episodes of the last quarter of a century in the department of church history and symbolism. Harnack's tract, written with all the dash and self-confidence of which he is such a master, passed through at least thirty editions. A group of well-trained veterans stepped at once into the lists and unsheathed their keen weapons. Cremer, Kattenbusch, Franck, Zahn, Grau, and Swete made vigorous repartees. Harnack, making a sharp distinction between the old baptismal creed in use in the Roman church and the new creed, asserted for the latter an independent development in Gaul, from which it was transported to Rome in the fifth century. Upon the basis of the earlier form, in which Christ is said to have been "born of the Holy Ghost and Mary the virgin," he attacked the virginity of Mary as not being one of the beliefs of the early Christians. Kattenbusch contended that in its new form the creed was developed upon the basis of the earlier Roman form and not independently of it. Zahn, with his usual thorough patristic scholarship, started with Faustus of Reji in 400, who gives the creed in almost its present form, and carried the substance of its articles back as far as the period from 70 to 120. He concluded that there is more truth and wisdom in asserting that the creed came from the apostles than in declaring it to be a product of the fifth century. Both authors agree in representing the virginity of Mary as a firm belief of the early Christians. Of course, the predecessor in these investigations was Caspari, whose studies on the subject were carried on through thirty years.

For the time being, at least, peace reigns, and the Apostles' Creed is probably held in higher esteem than it was before. Dr. Wiegand makes no reference to the controversy. If his work contains a single

reference to Harnack, it has escaped my notice. His work, however, may be regarded as one of the valuable products of the study and interest which the controversy aroused. The author's purpose is not to go into the origin of the creed. He is concerned with an orderly description of its use in the church from the time of Augustine and Rufinus through the age of Charlemagne. His ability to treat the subject he has shown by his tract on *Odilbert von Mailand über die Taufe*.

The author emphasizes in three chapters three different phases of the use of the creed during the period of five hundred years covered by the volume. In the first it is a part of the old catechumen instruction and ritual. In the second, beginning with the sixth century, it is the leading constituent in the so-called *scrutinium*. And in the eighth and ninth centuries Dr. Wiegand presents it as an element in popular education—an idea of Charlemagne never fully realized in practice. In all these periods alike the old apostolic formula was regarded as containing the quintessence of the Christian faith, and all knowledge necessary unto salvation. It was the church's catechism. Its articles cannot be improved upon, and none can be taken away. It offers to the postulant for baptism that form of sound words which the mouth is bound to confess (Rom. 10:10). It is a bond between Christians. It is a sign of Christian profession over against heathen and heretic. It was the germ which, with the Spirit's help, would bring forth the fruits of faith. It became a part of the *arcana* which was not to be imparted to the unbeliever. It was too sacred to be used by unregenerate lips. Jeremiah's words apply to it: "I will write my law upon their heart." Rufinus and Augustine agree that it must not be committed to writing. It must be impressed upon the memory, for what is learned in the symbol is contained in Holy Scripture. It is a talisman, says Augustine, which is to be guarded by the believer by day and by night. It is a contract like that which binds the merchant seeking goodly pearls. Maximus of Turin declared it to be a shibboleth to preserve Christians separate from heretics. According to Peter Chrysologus, baptism was not to be thought of without an exposition of its articles. The thief on the cross, the eunuch, and Paul were exceptions to a rule. He expresses the deep feeling of the church.

This holy thing was given to the *competentes*—those of the catechumens who were in full earnest about baptism. During the four weeks preceding Easter they committed it to memory, listened to expositions of its twelve articles, such as Cyril of Jerusalem and Augustine have left on record. And then on the day of baptism they "gave it back"

by repeating it before the congregation. At the service it was customary for the bishops to deliver an exhortation based upon the creed. This double treatment of it, the *traditio* and the *redditio*, its delivery to the postulant and its solemn rehearsal by the postulant at baptism, is set forth clearly by the author. He gives full outlines of the expositions of Rufinus, Augustine, Peter Chrysologus of Ravenna, and others, and Augustine's addresses at the use of the creed at the administration of baptism.

The Apostles' Creed, thus the center of preparation for the baptismal rite and admission to the church in the day of Augustine, continued to be held in equally high regard in the next period, the age of Isidore of Seville, and the succeeding century. But the expositions of its articles prior to the rite of baptism, and to a large extent the address based upon it at baptism, fell into desuetude. This was due in large part to the custom of infant baptism which had got to be universal custom. The age of the *scrutinium* had come. In the *scrutinia* — those services preparatory to baptism, such as the signing of the postulant's forehead with the cross, the giving of salt, and exorcism — the creed was still the most important element. It is a constituent of one of the symbolic services, the *apertio aurium*, the "opening of the ears," when ear and nose were touched with the oil, and the gospel was opened to the eye of the postulant, and the creed repeated for the first time in his hearing. Now sponsors receive the creed for the children together with the Paternoster, and repeat it at the baptismal font. Or rather, as becomes more and more customary, they answer the threefold question, such as is given in the Gelasian Sacramentary: *Credis in deum patrem omnipotentem? Credis et in Jesum Christum, filium ejus unicum, dominum nostrum, natum et passum? Credis et in Spiritum Sanctum, sanctam ecclesiam, remissionem peccatorum, carnis resurrectionem?* At the delivery of the creed, on Palm Sunday, the priest concluded a short address with the words: *Haec summa est fidei nostrae*, "this is the summary of our faith."

In the age of Charles the Great the idea of emphasizing the venerable formula as an element of popular education arose in the mind of the enlightened monarch. A knowledge of it and of the Lord's Prayer was made a condition of ordination. On receiving from Hadrian I., in 788, a copy of the Gregorian Sacramentary, the emperor sent his famous eleven questions concerning the creed to his archbishops. Alcuin recommends Augustine's *De rudibus*. Rhabanus Maurus and others take up again the address at the baptismal service over the creed. It

stands as of old for the Catholic faith. It is the symbol, yea the *fides catholica* itself. It was to be used in prayer by the Christian, and he was to grow by feeding upon it, as Theodulph of Orleans says.

Charlemagne's idea was given forth at an unfavorable time. In the ninth century the creed, still holding an unapproached preëminence as a doctrinal compendium, comes to be associated with the public church service and the priestly confessional.

Such is the treatment of this book, instructive and magnetizing. Its positions are clearly stated, and abundantly fortified with valuable quotations, showing a mastery of the subject. At this time, when some of the churches are scrutinizing their confessional statements, it is well to be reminded again of the preëminent honor in which the Apostles' Creed was held in the church of the West from time immemorial down through the Middle Ages. The unmixed esteem of Augustine would of itself stamp it as a remarkable summary of the Christian faith.

Dr. Wiegand started upon his studies with the purpose of furnishing a volume on the use of the creed in the Middle Ages. In order to lay a good foundation for that work he has prepared this volume. Because less is known of the mediæval phase of its history, his second volume will be looked for with a curiosity which this valuable volume did not excite when we took it up.

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JEAN CALVIN. *Les hommes et les choses de son temps.* Par E. DOUMERGUE, Professeur à la faculté de théologie de Montauban. Tome premier: La Jeunesse de Calvin. Lausanne: Georges Bridel & C^{ie}, Éditeurs, 1899. Pp. ix + 634. Fr. 30.

THE first thing that impresses the reader on taking up this sumptuous volume is the author's method of treatment. One does not find a biography in the ordinary sense of the word, but rather a vividly realistic description of France in the fifteenth and sixteenth centuries—and especially of several of the leading centers of culture as Noyon, Paris, Orleans, and Bourges. By means of the illustrations and the author's simple and vigorous style it becomes as if one had gone back into those earlier centuries, and were actually walking around on those streets, meeting those people, going into and out of those buildings; in short, it is as if one were living over again the life of that great age.

We thus have an environment in which we expect many things to spring up and grow to maturity. If we go up into Picardy, we shall